A

# PERSWASIVE

TO

# Consideration,

Tender'd to the

# Royalists;

Particularly those of the

*Church of* England;

WITH

A Vindication of the Same.

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# A Perſwaſive to Conſideration, tender'd to the ROYALISTS, &c.

Eccleſ. vii. v. 14.

*In the Day of Adverſity conſider.*

TO be indifferent to all Events, and unconcerned at the Succeſſes or Misfortunes of human Affairs, would be no Virtue, were it practicable: Such an uniform Stiffneſs could be reſolved into nothing better than Stupidity or Stoical Pride. If the Good or Evil relates only to our ſelves, to ſtrive to be unaffected with it looks as if we thought our Beings not well made, and had a mind to check the Motions, and alter the Springs of Nature; and not to feel Pain or Satisfaction when God intended we ſhould. If what happens concerns our Neighbour, and has any conſiderable weight upon his Fortune, to let ſuch an Occurrence paſs us without Notice and Impreſſion, looks as though we were willing to renounce our Relation to human Kind, and imagined our ſelves diſincorporated from Society. And as we are not to be unaffected with the Circumſtances of Life, ſo are we to accommodate our Paſſion and Behaviour to the Nature of them. A Man ſhould in ſome meaſure ſute his Air and Temper to the Occaſions of Joy and Sorrow; and be reſerved, or entertaining, as the Complection of Affairs requires: For to give unſeaſonable

seasonable Signs of Pleasure and Dissatisfaction, and to cross upon the Reason of Things, is neither Christian nor Human; but transgresses both the Laws of Decency and Religion. Such a Singularity argues a sullen Opposition to Providence; a Disregard of the Concerns, and a Contempt of the common Sentiments and Customs of Mankind. When God is pleased to give us our Expectations, and to bless our Endeavours with Success, then we are allowed, within a Rule, to unbend our Cares, to relish the Pleasure, and shew our selves sensible of the Advantage. But when he recalls his Favours, and *His Judgments are in the Earth*, then we ought to pay a proper Regard to his Discipline; to be serious and recollected, and to put our Minds into a Posture of Thought and Humiliation. *In the Day of Prosperity rejoyce; but in the Day of Adversity consider.*

The Kinds and Degrees of Adversity are various, and take in all those Cases in which human Nature is defenceless and capable of Suffering.

As to the Person it affects, the Notion may be either streightned or enlarged into the Divisions of Private and Publick; I shall insist chiefly upon the latter, in which the former is often comprehended.

The Question is, How a Man ought to manage his Conduct, when his Country lies under a Calamity, and Himself particularly suffers for adhering to the Publick Rights and Interests? In order to the satisfying this Enquiry, I shall examine what sort of Thoughts and Behaviour the Word *Consider* may import in the present Relation.

Now to *Consider*, in such Circumstances, may imply these Three Things.

*First*, A Reflection upon a Man's past Actions: Whether he has not been in some measure instrumental in bringing the Misfortune upon himself, and his Country.

*Secondly*, To *Consider*, may imply an Examination of the present State of our Minds: Whether we suffer upon right Principles, or not.

*Thirdly*, Whether our Behaviour is suitable to the Occasion.

*First*, To *Consider*, may imply a Reflection upon a Man's past Actions: Whether he has not been in some measure instrumental in bringing the Misfortune upon himself and Country. A Man ought to make a careful Retrospection upon

upon himself. Whether he resisted the Beginings of Evil, and stood upon his Guard against the first Approaches of Faction, and endeavoured to strangle the Fatal Monster in its Birth. Whether Interest or Fear, Popularity or Disaffection, Ambition or Revenge, did not prepossess his Judgment, and govern his Inclinations, and carry him into unjustifiable Practices or Omissions. Whether he kept his proper Distance from the Infection, opposed the Torrent, and made a noble Stand in Defence of Justice and Truth.

Have we supported our Figure, and answered the Expectations of our Post? Have we maintained the Breach, displayed the Colours, and held up the Cause aloft? Have we engaged our Authority, and acted to the Stretch of our Interest, directed others with our Counsel, and fortified them with our Courage? On the other side; have we not sunk into a passive Caution, and retreated to Schemes of Security? Have we not chosen rather to be little in our Actions than in our Fortune, and preferred our Ease to our Honour? The Case is of the last Importance, and therefore a Man should press the Enquiry, and see whether he has not over-rated the Conveniences of Life; dreaded Poverty too much, and trusted Providence too little. Whether he has not liked a Principle that would *Live*, better than one which would *Reason*; and been apt to believe Things true or false, according as they concluded hard or kindly upon him. I am well assured, such Questions as these ought to be put with the greatest Impartiality; and if our Conscience can answer them fairly, we have nothing to do but to thank God, and proceed. But if the Account proves otherwise, we ought to repent for what is Past, and guard against the Future.

*Secondly*, To *Consider*, may Import an Examination of the present State of the Minds: Whether we suffer upon right Principles, or not.

Now the only warrantable and governing Principle must be founded upon Conscience: The leading Reason must be Religious; because Justice and the Laws require it, because we believe the Divine Favour suspended upon this Condition, and that our everlasting All depends upon it. Indeed if God had not so plainly declared the Persons of Princes Sacred and Inviolable, and made the resisting their Authority Penal in the highest Degree; we might in great measure have inferred

red his Commands from the Reason of Things: And that He expected we should continue firm to our Engagements, even under the greatest Discouragements. For without Steadiness in this Point, Societies must break up; and the *Foundations of the Earth be put out of Course.* Let but the contrary Principle once loose, and we shall presently see all Order confounded, Peace banished, and Right resolved into Force; and the World almost uncreated, by the Ambition, Folly, and Violence of Men. To suffer therefore in Defence of Authority and Government, is both a necessary and a noble Instance of Fortitude; so that 'tis no wonder Religion should expect it from us. Indeed unless it was strengthened with the Rewards and Punishments of the other World it would never have Force and Firmness enough to Resist and Persevere. But these Regards when well believed, must make the Principle impregnable. Nothing can engage our Constancy like such Considerations: For Heaven and Hell can have no Counterpoise or Equivalent.

Having mention'd the true Reason for chusing the Suffering Side; I shall now proceed to some of those Motives which are defective and dangerous. And,

1. To submit to a present Inconvenience upon a Prospect of Advantage, is a false Ground. To be governed by Private Regards, and turn upon secular Interest, is a Sign of a narrow and ungenerous Mind. Such Persons who engage only to serve a Turn must have cold Notions of Justice; and very slender Affections for the Publick Good. 'Tis true, such a provident Projector may oblige a Cause, and do Service to his Country, and make a creditable Figure; but then it must be said, the Good which he does, has neither Principle nor Merit: For how glorious soever his Pretences may be, his Business is to serve himself. And tho' he may deceive others, yet if he has any Inclination to look within, he will soon discover how much the World, and possibly himself in some Measure, has been mistaken in his Character. A short perusal of his Thoughts will inform him, that Interest has the Ascendant over all his Designs: That he pretends to Religion no longer than it affords a Prospect of Gain: And is Loyal only to his own Sovereign *Self.* I confess, He who exposes himself to Hazards, and makes a Profession of Constancy, ought not to be hardly interpreted and censured, as if he acted out of ignoble Ends; because

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this is oftentimes condemning without Evidence. But tho' a Man ought not to be charged with such Imputations by others; yet, without question, it concerns him to examine himself, whether his Actions proceed from a desirable Cause; whether Duty and Religion have a just Preference allowed them.

In the mean time, 'tis not denied, but that we may lawfully have a Regard to private Advantage, provided it be subordinate, and duly proportioned. But then we should take care not to over-rate our Selves; we should not be so unreasonably partial, as to think our own Interest ought to over-ballance that of States and Kingdoms: We should not presume our Selves independent of Law; and above the Regulations of Religion: As if the Names of Virtue and Conscience were invented only to disguise our Ambition; and to be regarded no farther than they served our purpose.

Besides, This Motive of Interest is not only Irreligious, but Wavering and Inconstant. He that serves a good Cause, out of a mercenary View, will engage in an ill one, when he believes it in the same thriving Condition. He who is thus affected, will be sure to observe which way the Weight of Affairs inclines, to criticize upon the Health and Complexion of his Party; and give it over when he finds it languishing and consumptive. If we are governed by such mean Considerations, we shall be apt to *Tack* upon every Accident of Moment; and desert the Relations of Duty and Friendship, when they stand in most need of being supported.

2. To abet a suffering Cause upon the score of Affection and personal Regard, is another short and insufficient Motive. I confess, to be strongly affected with the Misfortunes of our Friends or Superiors, because we have been obliged by their Temper, or enriched by their Bounty, is not only lawful, but commendable. To stand by those who can neither reward nor protect, who are hated by the Many, and oppressed by the Mighty, is a Sign of a generous and disinterested Spirit. To attend an abandoned Interest upon Principles of Esteem, when 'tis neither allowed to assist, or scarcely to wish well to it; when Sympathy is marked, and meer good Nature made criminal. To embark with the unfortunate, and continue our Regards under

der such Disadvantages: These are handsome Proofs of Humanity and Gratitude, and proceed from a Nobleness of Temper. This shews, that a Man scorns to make his Affection mercenary, to turn upon the Inconstancy of Fortune, and to court none but the happy and successful. But then, those who lay the main Stress upon Friendship and Inclination, carry the matter too far the other way: To follow a Man's Fortune, and second his Pretension, merely because we like him, is no better than plain Partiality. It is in effect to declare, that we idolize our own Humour, and are governed more by Obstinacy than Reason. We must have very good Luck, if such a blind Officiousness does not sometimes entangle us in dangerous Engagements, make us Serve to Conspiracies, and true to Falshood, and give us a Share in the Practice of Violence, and Punishment of Treason. 'Tis granted, when the Justice of a Cause is secured, and we are convinced our Friends are in the Right, then our Affections may seasonably exert themselves: Then we may be allowed to reason our selves into Sympathy and Concern, to regard, love and condole as much as we please: Then 'twill be both decent and proper to raise our Esteem, and quicken our Gratitude, from all the Motives of Station, Merit and Misfortune. These are good Expedients to fortify our Reason, and awaken our Generosity, and make our Friendship, Masculine and Significant.

3. To make the vulgar Notion of Honour the chief Ground of Suffering, is a wrong Principle. Some People distinguish so far between Conscience and Honour, as if they had no Resemblance or Relation to each other: Never considering, that to do the wisest Things, and to please the best Judges, and to be in Favour with the greatest Beings, are the truest Signs and noblest Instances of Honour: Now nothing of all this can be done without Religion. If this Remark was thought on, and Honour rightly stated: If it was fixed upon a *Basis* of Morality, and believed to be a Christian Virtue: If Men's Apprehensions were true in this Point; they would not tell us, that it is not so much Religion which hinders them from making their Affairs easy. No! They could satisfy their Conscience without Difficulty, and accommodate the matter with God Almighty well enough. Their only Fear is, that if they

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should shift their Sails, and come up to any remarkable Variation, their Reputation would suffer by it. For can we quit a Principle so solemnly avowed, without a Mark of Inconstancy? And does not Inconstancy suppose either our Head, or our Heart defective? That we either wanted Discretion to make a proper Choice, or Resolution to maintain it? If we desert a Friendship in Time of Tryal, and renounce an established Belief when it grows uneasy, may it not be justly said, That we have surrendred our Understandings to our Interests: That we may be frighted out of, or into, any Thing, and dare neither pretend to Reason or Honesty, any longer than the Majority will give us leave? And can there be a more infamous State of Servitude, than to lye thus at the Mercy of the Crowd; to say that which we don't believe, and do that which we don't like, and that not in trivial Cases, but in Matters of the highest Importance?

In short, To quit an Opinion, or an Engagement, when the Stream goes against it, is so unbecoming a Man of Honour, so cowardly and ungenerous a Practice, that we cannot reconcile our selves to it.

To this I answer, That I have no Intention to argue against the Principle of Honour; Let Men think as magnanimously as they please, provided they will but settle their Notion right. 'Tis true, where the Irregularity lies chiefly in the Meanness of the Action, it may not be improper to engage our Honour to bar a Suspicion of ungenerous Dealing: But in other cases, for Men to set aside the Obligation of Duty, and to lay the main Stress upon pretended Honour (for when it is parted from Conscience, it is no better) is both dangerous and unreasonable. To alledge their Honour as the principal Reason, why they cannot break their Word, or falsify their Trust, or do any other ill Thing, has a very suspicious Meaning. 'Tis in effect to confess, that we either believe no Religion, or are ashamed to own it: As if it were a Disparagement to be governed by the Interests of another Life, and to profess our selves dependent upon God Almighty. According to these Men, Conscience should be an ill-bred, ungentlemanly Pretence, and therefore we must have a care how we use it. It seems we may practise Vice as well as Virtue, provided we can do it with as good a Grace: Yes, Opinion, and Mode, and Custom, must be the

Standard of our Behaviour, and the great Rule of our Conduct: For to be tied up to the Strictneſſes of Religion, is enough to diſoblige a Man's Quality, and to make him cheap and contemptible. That ſome People have ſuch extravagant Notions of Honour, is paſt Diſpute, otherwiſe they would not make it Paramount to Reaſon and Juſtice, and ſet it above the Laws of God and Man; as in many caſes it is plain they do. There are a Sort of Men, who would gladly have the Pleaſure (as they count it) of a Libertine Practice, without the Infamy; This makes them ſollicitous to confound the Notions of Good and Evil, to cover the Deformities of Vice, and take it into their Protection. Thus Whoredom is ſo far from ſuffering the Cenſures of Religion, that a Man is ſcarce thought a jot the worſe for it, or his Reputation at all tarniſhed by ſuch a Liberty: Hence it is counted more honourable not to pay our Debts than to ſink our Figure; to commit Murder than to put up a diſobliging Expreſſion. Thus Luxury, and Licentiouſneſs and Pride, the Reproaches of Reaſon, and the Blemiſhes of Human Nature are by too many made the Accompliſhments of a *Cavalier*. In ſhort, Honour, as it is commonly underſtood, is nothing more than the Cuſtom of Men of Figure; which makes it, in ſome caſes, no better than faſhionable Pride: 'Tis governed by the Maxims and Examples of Courts and Camps, where People are not always the ſtricteſt either in Life or Reaſoning. Honour in this Notion aims more at Appearances in Things, and had rather make a Shew, than do a great Action. It's principal End is Reputation, without diſtinguiſhing upon the Means: Which at the higheſt carries Men no farther than to an Indifferency to Good or Evil, either of which they chuſe, according as they find it faſhionable. 'Tis true, Honour when it wears it's proper Character, and is under the Government of Virtue, is a noble Quality; It warms the Mind with a generous Heat, and is a vigorous Principle of Action: 'Tis a Guard to Decency, and a Spur to Glory: it hardens Fortitude, and ſecures Conſtancy. It ripens Improvement, and puſhes Men on to the Extent of Bravery and Greatneſs. But when it is counterfeited or miſtaken; when it is reſigned up to undiſtinguiſhing Cuſtom; when it is tinctured with Pride, and ſcorns to be governed by Law or Religion; then it is a dangerous and unreaſonable Guide, and ought to

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have neither Credit in our Opinion, nor Influence on our Practice.

3. To *Consider*, may imply an Enquiry, whether our Behaviour is suitable to the present Occasion.

And here, before I descend to particulars, I shall observe, that we ought to be strictly Regular in our whole Conversation. Thus much the general Obligation of Religion will require of us: *We must walk before God with a perfect Heart, and take no wicked thing in Hand: But have respect to all his Commandments.* For *whoever shall keep the whole Law, and yet offend in one Point, is guilty of all.* Psal. 101. 2 3. Psal. 19. 6. Jam. 2. 10.

He affronts the Majesty of the Legislator, and sins against the Authority upon which the whole subsists; and therefore is liable to the Penalty of the Sanction.

Conscience is a Universal Principle, and reaches to all Points of Morality, and obliges to *be holy in all manner of Conversation.*

And as Christianity binds us to a general Obedience; so one would think the Decency of such a Conduct should engage our Endeavours. A Virtue equally spread, and well pursued, is not only a Secure, but an ornamental Practice. 'Tis Uniformity and Proportion which make Things look great and graceful. To see a Life thus all of a piece, argues the Lines were struck out by a Masterly hand, and finished with Art and Application: But to divide between Virtue and Vice, and fly out into Inconsistency and Contradiction, makes a Man appear party coloured and monstrous. This is Building with one hand, and pulling down with the other, and proceeds from Neglect, Importence and Irresolution, all mean and disparaging Qualities.

But if Honour cannot affect us, I hope Necessity will: We should remember God will not allow us the Breach of any of his Laws: The doing one part of our Duty, is no Dispensation to transgress another; for *God give no Man a Licence to sin.*

Rebellion is not the only damning Sin no more than the Plague is the only mortal Distemper. If we are true to the King, and false to God Almighty: If we keep the Oath of Allegiance, and break that of Baptism: If we decline solemn Perjury, and are guilty of common Swearing; our Case must be miserable hereafter. Loyal Intemperance,

and loyal Whoredom, are monstrous things in Religion, where the gawdy Epithet will never excuse the Lewdness of the Practice. If we indulge our selves these Liberties, how much soever we may stand off from Rebels in this World, we shall meet them in the next. And that we may not think the Case aggravated, let us hear St. 1 Cor. 6, Paul. *Know ye not* (says he) *that the unrighteous shall not inherit the Kingdom of God? Be not deceived neither fornicators, nor adulterers, nor effeminate, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God.* Farther, An immoral Behaviour deserves the interest we intend to promote: It makes the ignorant suspect the Justice of the Cause, and helps to fortify the fatal Mistake. To live without regard to the Restraints of Religion dishonours a Party, and makes it neither loved nor feared. Such an abandon'd Licentiousness is enough, one would think, to blast the best Design, to unbless the most warrantable Undertaking, and to keep off the Assistance of Heaven. We see therefore, how much we are oblig'd to a general Regularity, both for our own sakes, and that of the Publick; but more especially the Occasion will call upon us not to fail in the following Particulars.

1. We should remember to contract our Expences, and retrench from the usual Entertainments of Life.

To exceed the Proportions of Nature and Decency, is always a great Fault. To what purpose should a Man exhaust himself in Superfluities, and run out into Equipage and Shew? Does it improve his Understanding, or extend his Senses, or prolong his Life, or give him any real Advantage in Mind or Body? To labour so much to be taken notice of, looks as if a Man was conscious of his own Littleness; for who would be at all this Charge to grow considerable, if he thought himself so without it? 'Tis true, the Vulgar must have some sensible Advantage to strike their Organ; and therefore those who bear a publick Character, are allowed to enlarge their Figure, in proportion to their Authority. But private Circumstances, tho' never so much raised in other respects, can have none of this Pretence. And as for the Luxury of eating and drinking, 'tis a meaner Vice, and altogether as unreasonable as the other. These Excesses are degrading Entertainments, and either find

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Men little, or make them so. They are likewise destructive of their own Design; for by over proportioned Supplies they oppress the Sense, and strangle the Pleasure; and in a short time destroy the Body they pretend to cherish. In a word, Vanity and Intemperance would have no Excuse, tho' we lived in Paradise, and our Neighbours had no manner of need of our Assistance. But there are some Circumstances of peculiar Aggravation, and which, as the Apostle speaks, make *Sin exceeding sinful.* Rom. 7. 13.

2. We should do well to consider the Condition of those, who suffer in a common Cause: With what Difficulty do they retain their Integrity, and how do they struggle under the Weight of Poverty? Poverty, not occasioned by Idleness or Luxury; not by their own Fault, but by that of others: Like Mariners in a Storm, they were forced to throw their Goods over-board, that they might save themselves: And are put to the trying Necessity, either of parting with their Conscience or Fortunes; with this World, or a better. And can we over-look those, who suffer thus nobly for Religion and Law, for Integrity and Honour? Can we abandon so deserving a Distress, and leave it to languish without Assistance or Regard? Ought we not rather to deny our Inclinations, and substract even from Convenience, and *labour with our own Hands, that we may have to give to him that needs.* Is this a time to indulge our Vanity, and riot in Excess? Can't we baulk the Extravagance of Fancy upon such pressing Occasions? Does none *remember the Affliction of Joseph?* Is Sobriety such an intolerable Penance? And had we rather starve our Friends than our Vices? What! Have we drowned all Sympathy and Sense of the general Misfortune? And drank away both the Power and the Inclination to do good? To disable our selves by any vicious Expence, when the Necessities of our Neighbours call so loudly for our Assistance, discovers an ungovernable Sensuality, or a wretched Indifference for the Cause; it aggravates the Guilt, and enflames the Account. In a word, to *consume that upon our Lusts,* which ought to be managed for the Support of Virtue, devoted to Charity, and dedicated to Religion, is in effect to rob God Almighty, and swells Profuseness into Sacrilege. Jam. 4. 3.

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3. We ſhould omit no Opportunities for Religious Duties. I don't mean that we ſhould frequent unlawful Aſſemblies, and run after every Altar without Diſtinction. For in *St. Paul's* Queſtion, what 2 Cor. 6. 14. *Communion has Light with Darkneſs*; what 1 Cor. 5. 21. *Concord* has *Unity* with *Schiſm*; and what *Agreement* has *Loyalty* with *Rebellion?* 'Tis true, what the ſame Apoſtle obſerves concerning other Sinners, is, in ſome meaſure, the Caſe concerning Revolters. We muſt either *keep Company with them, or go out of the World.* But this Liberty, without doubt, reaches no farther than accidental Meetings, and common Converſation, and ſecular Buſineſs. For certainly we are not to countenance their Prevarications, and join with them in their Deſection: Is it an Inſtance of Religion to pray for the Proſperity of Wickedneſs, to put up Treaſonable and Parricidal Devotions, and to implore God to renounce his Nature and his Laws? Are we indeed obliged to wait upon Schiſm to the Altar, to help to conſecrate the Revolt, and to pray againſt our Conſcience and Inclinations? What Opinion the *New Guides* may have of theſe Performances, I don't pretend to determine; becauſe I cannot tell how far Prejudices may operate, nor to what degree Men's Underſtandings may be diſturbed. But I am well aſſured, I have not only repreſented the Truth of the Caſe; but the Senſe of the *Royaliſts*, whoſe Grounds muſt oblige them to think thus of the *Revolation Prayers*. And therefore I wonder upon what Baſis the Myſtery of a double Communion ſtands. There is no Countenance for it in Scripture, that I can learn. 'Tis true, the Prophets were ſent to the Ten Tribes, after their Departure from the Temple Service; but then we don't read, they approved *Jeroboam's* Prieſts, complyed with his State-Religion, or were preſent at the Worſhip of the Calves. This Politick Scheme is ſufficiently condemned, and a Mark ſet upon the Introducer. And as for the Seven Thouſand in *Iſrael*, who are mentioned with Approba- 1 Kin. 19. 18. tion, we may obſerve, they had not *bowed their Knees to* Baal, nor gone into the reigning Apoſtacy. Beſides, for ought we know, they might acknowledge the Authority of the High-Prieſt, tho' the Frontiers being guarded, they could not preſent themſelves to the Temple-Solemnities: And if this were their Caſe, they were

were in all Equity, within the *Jerusalem* Communion. This we are sure, That they either absented from *Jeroboam's* Assembly; or they were exceedingly to blame; as appears from many Places of Scripture.

*2 Chron.* 13. *1 Kings* 12. 30. *Hos.* 8. 5. *Hos.* 11. 12.

If we pass from Scripture to Antiquity, we shall find this Opinion as little supported as before. The Christians of those earlier and better Ages; denied their Communion to the *Arian Heretick*, the *Novatian Schismaticks*, and to the *Rebellious Bishops* under the Usurper *Maximus*.

*Socr. l. 2. c. 38. Theod. Hist. l. 1. c. 22. Cyp. Ep. ad Ant. Amb. Ep. 24.*

Let us proceed from Authority to Reason. Either we frequent these Revolted Churches to join with them, or not. If not, to what purpose do we go thither? If we do; we should do well to consider, how we can join with them in Sin, and avoid the Punishment. If any Man defends himself, by saying he does not assent to the exceptionable Part of the Prayers; to this I answer, that the Notion and Design of a Religious Meeting, implies Union and Consent in the Assembly, as far as the Worship extends; especially when the Service is regulated by a Form, so that every one may know before-hand what they are to expect. This Consent, I say, is supposed in the Nature of the Thing; and enjoin'd by the *Rubrick* of the Church; which obliges all the Laity to say *Amen* to every Petition. Once more, either we may join in a sinful Communion; because of the Mixture of Good in it; or we may not. If the first; then what hinders us from uniting with *Socinians*, *Jews* and *Mahometans*, upon occasion: For here the true God is worshipped, and many Points of Morality are taught. If this Liberty is too large, then we must stand off in the present Case; for here both the Meeting and the Matter are unlawful: The Meeting, because Schismatical: The Matter, for the Reasons above mentioned. For if deposing of Kings, and dispensing with Oaths, and resolving Conscience into *Publick Good*, that is, *Convenience*, are not Tenents of a flaming Malignity, the Distinctions of Right and Wrong are unintelligible. And to cut off all Excuse, the Evil is as thoroughly incorporated, and as solemnly avowed

ed in the latter Case, as in the other; and therefore it must be equally impossible to make a Separation.

However I am loath to leave my Church! You say well. But can you expect to find the Church, where its peculiar Doctrines are disowned; where its Authority is opposed, and betrayed to the Secular Power? Does the Being of a Church consist in Brick and Stone? What would you do if *Jupiter* was worshipped there? I hope the Chiming of the Bells would not draw you to the Service of the Idol. If it is urged, that we may be so planted as to want the Advantage of an Orthodox Pastor; What is to be done in such Circumstances? Must we pray alone, without the Assistance of Priest or Congregation? To this Question, after what has been said, I think the Proverb a sufficient Return; *Better be alone than in ill Company.* If 'tis farther objected, That by this Principle we lose the Benefit of the Blessed Sacrament. To this I answer,

1. That this Objection is oftentimes no more than Pretence: For if People would take that Pains which the Regard to the Institution requires, it seldom happens but they might receive it from proper Hands.

But 2. I answer, That breaking the *Unity* of the Church by Schismatical Communion, and making *our selves partakers of other mens sins*, 1 Tim. 5. 22. is a bad Preparation for the Sacrament. To break a moral Law for a positive Ordinance, tho' never so valuable, looks like robbing in order to Sacrifice.

And therefore when the Case is truly put; a pious Desire of Receiving will be equivalent to the Thing. This being an allowed Rule in Instances of Necessity. So that we cannot be said to lose the Benefit of the Blessed Sacrament, tho' we are not so happy as to partake in the Administration.

I confess, this Branch of Modern Conformity has its Advantages: It keeps a Man's Honesty oftentimes from breaking out to his Prejudice: 'Tis a Pass-port to Business, and a Protection to Trade; and therefore 'tis well, if there is not something besides Religion at the bottom. However, let the Intention be never so sincere, 'tis no Warrant for an unlawful Practice. Well! Tho' we are barr'd the usual Place, yet we are not discharged from the Worship. Let us not live like Independent Beings;

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as if there was no Duty owing to God Almighty; no Benefit in publick Communion, nor any effect of our Saviour's Promise to his Church; who, the Apostle tells us, *gave Apostles, and Teachers, for the perfecting of the Saints, for the Work of the Ministry, and for the Edifying of the Body of Christ.* Eph. 4. 11, 12. Let us take care we don't overlook their Mission, and lose the Advantage of their Office. Always remembring that those who refuse the Means, must fail of the End. God grant none of our Friends mismanage these Church Distractions: That they don't make their Orthodoxy a Colour for their Profaneness; nor pretend an Aversion to the Churches, that they may go no whither with the better Grace. As if it was a desirable Condition, to be quit of the Fatigue of Prayers; and delivered from the Discipline of the Pulpit, and enfranchised from the Servitude of Religion. To have our Time, and our Conscience, and our Sins to our selves, without the least Interruption or Reproof.

These are sad Privileges both in the Quality and Consequence; and serve only to lay Men asleep in a fatal Security, till they awake in those Flames, which burn for ever.

Let us therefore be governed by the Apostle's Advice, and *not forsake the Assembling our selves, as the manner of some is,* Heb. 10. 25. I am sure the Occasion calls for the best Appearance of Religion; for all the Aids of Union and Solemnity. We see in what a *Tempest* the Nation is tossed. What a Torrent over-bears all Regards, both Human and Divine. Neither Nature nor Obligation, Crown nor Mitre, Law nor Gospel, can stand before it. No Moral Difficulty can stop its Passage. It breaks thro' all the Oppositions of Blood, Heights of Station, and Defences of Right. So that now, if ever, we may make the Prophet's Complaint, *Truth is fallen in the streets, and Equity cannot enter,* Isa. 59. 14. And when this Civil *Chaos* will settle, He only knows who brings Light out of Darkness, and Order from Confusion. And a Consideration no less sad than the rest, is the Infatuation which lies upon Men's Spirits. How they *call Evil Good, and Good Evil.* Isa. How they dote on their Delusion, and are enamour'd of their Diseate, and like those stung with a *Tarantula*, expire in Pleasure. And is it not an uncomfortable Prospect to see Men seized with such a fatal Lethargy; that neither Honour nor Interest,

Reason nor Sense, this World nor the other, can work upon them? Since they have so little Care of themselves, do they not stand more in need of a Foreign Assistance? Let our Charity equalize their Rigours, and, if 'tis possible, exceed them. Let us intercede for them *at the Throne of Grace*; and join in the Church's Devotion, That *God would bring into the way of Truth all such as have erred, and are deceived.* And what Success soever our Charity may have, the Office is Christian, and Generous.

Besides we ought to apply to our own Security; and *lift up our Prayers for the Remnant that is left*, 2 Kings 19. 4.

Thirdly and Lastly, Our Behaviour ought to be remarkable for Resolution, and decent Assurance. Honesty without Courage is impracticable. This Virtue of Fortitude is a Guard to all the rest, without which they lye defenceless and exposed. He that commands another's Fears, commands his Actions: For what won't a Man do to escape an Evil he believes intolerable? And as we are obliged to keep our Ground, and retain our Integrity; so we should do it in a Posture of Hope, and with an Air of Satisfaction. To languish, and repine, and grow disconsolate, looks as if we were *weary of well-doing*; it doubles the Misfortune, and carries Danger in the Symptom. God has given us the Post of Honour, are we not to maintain it with a suitable Behaviour? To suffer chearfully abates the Anguish, and adds Strength and Lustre to the Virtue. Let us keep our Thoughts easy, our Imagination bright, and our Spirits supported with the Justice of the Cause. To be able to abide the Shock has a great deal of Pleasure as well as Trouble in it. By this means a Man becomes conscious of his own Strength, and finds his Virtue hardened beyond an ordinary Temper; which could never have been known without Experiment. And must not such a Discovery be extreamly entertaining to a generous Mind, and afford a very relishing Satisfaction? These Strokes of Adversity are like slighter Wounds received in a Breach, which have more of Honour, than Smart in them. 'Tis true, the Success is chiefly to be attributed to God Almighty. It was his Assistance which excited us to the Combat, and fortified us to maintain it. But since the Use of his Grace depends upon our selves, a Share of the Action is likewise our own. Are our Fortunes rifled, and our Labours wrested

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from us? Let us with those the Apostle mentions, *take the spoiling of our Goods joyfully, knowing that we have in Heaven a better, and an enduring Substance*, Heb. 10. 34. Must we quit the Expectations of Birth, and the just Pretences of our Station? Let us remember, that nothing can make us Little but ourselves; That the best Quality consists more in Action than Title, in Resolution than in Fortune. To continue firm to Conscience, to stand by the Oppressed, and to be above the Accidents of Life, are the most valuable Signs of Nobility: Whereas he who wants Courage to practise his *Sentiments*, and maintain his *Reason*, has a vulgar Soul; and how much soever his Out-side may glitter, is no better than a Pageant of *Honour*.

Are we hated for our Virtue, and exposed for doing our Duty? Let us not complain. This Usage is commonly the Lot of the best Men in the best Cause. Christ and his Apostles met with no kinder Entertainment. As we suffer for their Doctrine, let us imitate their Example; Let us with them glory in Persecutions, and despise Contempt; and shew our Enemies, that we have Greatness to pity, as well as Charity to forgive them. At the worst, we should consider the Proof of our Integrity rises in Proportion to the Tryal. The greater our Sufferings are, the greater is our Constancy; the greater our Resignation, the greater our Reward. The *Storm* in all likelihood will not last always; it may be farther spent already than we are aware of. God, *who helps those to Right who suffer Wrong*, will *arise and maintain his own Cause*, Psal. 74. 23. He will, I question not, vindicate his own Establishment, and appear in his good Time for the Restoring of Order, and the Support of Right; for the Honour of Parents, and the Majesty of Kings.

However, if Life falls short of those happy Days there are Nobler Scenes in the other World than Restaurations. And whoever gets once to Heaven, will never think he dyed too soon. *There* is no Complaints of Disappointment, nor longing for Satisfactions left behind. I shall conclude with the Apostles Exhortation, inferred from the same Glorious Prospect; *Wherefore be ye stedfast, immoveable, always abounding in the Work of the Lord; inasmuch as ye know your Labour is not in vain in the Lord.*

## *A* VINDICATION *of the foregoing Treatiſe.*

SIR,

I Have peruſed your *Loyal Layman's Apology*, &c. in anſwer to the *Perſwaſive to Conſideration*, &c. I am ſomewhat of that Author's Opinion, and therefore, ſhall endeavour to defend the *Perſwaſive*, againſt your Objections: And ſo much the rather, becauſe out of a coaſcientious Regard you deſire to have the Inſufficiency of your Reaſons laid open: I have not the *Perſwaſive* now by me, but by your citations, it appears, that the *Perſwader* gives Two Reaſons againſt frequenting the publick Aſſemblies, *viz.* Becauſe the Meeting is Schiſmatical, and the Matter of the Prayers unlawful. As to the Point of Schiſm, you confeſs, you *have neither Leiſure, nor Learning, enough to diſcuſs it.* If ſo, you are by your own Confeſſion unqualifyed to pronounce upon that Part of the Controverſy: And then, you would do well to forbear charging the ſuffering Biſhops, and Clergy with being *Schiſmaticks, for deſerting that*, which you call the *National Church*. But when, as you tell the *Perſwader*, you have well conſider'd the Matter; you will find that the *National Church*, does not go along with the Numbers, but with the Doctrine, and Authority. You ſay, the Schiſm is *diſputable and undetermined*. If you mean, the Reaſons are ballanced and counterpoiſed, and the Truth perplexed; I am by no means of your Opinion. (*vid. The Vindication of the Deprived Biſhops*; and a *Brief Eſſay, upon the Independency of Church Power.*) But, if you mean, no more than that the Controverſy is kept up; that both Parties are in the Field, and the Point unyielded: In this ſenſe the *Revolution* is diſputable; and in my opinion, the one is clear as well as the other. As I remember, the *Perſwader* argues upon a Suppo-

Supposition of a Schism, in the publick Assemblies. He thought, I conceive the *Royalists*, at least, the most knowing, already satisfyed in that Matter, and the Proof needless. Now granting the *Revolutioners* Schismatical, their Hierarchy is in effect deposed: Their Commission from Heaven recalled. They have no Authority to represent our Saviour, or to read Covenants in God's Name. Their Administrations are all Usurpations in the Exercise, and Nullities in the Fact. By this, you may see, that rather the main Stress of the Question will lye on the Schism; not but that Immoralities in Worship, are a sufficient Reason to decline any Communion. And this Branch of the Controversy, being most obvious to the common Capacity, was, 'tis likely, another Reason, why the *Perswader* insisted chiefly upon it. I shall now confine my self to this Part of the Dispute, because the Apology offers at nothing farther.

Sir, In the first place, you grant, there is *Iniquity in the State*, and, that the prosperity of this Iniquity is prayed for, in the Church: Why else, do you pretend to communicate with Reserve and Exception, and absent yourself on *Fast-Days?* Thus far then the *Perswasive*, and you are agreed. Your business is to disentangle your self from Implication of Consent, to these publick and solemn Irregularities; but the difficulty lies in the Expedient. For here I affirm with the *Perswasive*; *that Union and Consent are implyed in the notion and design of a Religious Meeting, when regulated by a Form*, &c. For I desire to know, to what end are Religious Assemblies attended? To what end are Liturgical Forms composed, and authorized? Is it not, that the People might have an opportunity of uniting their Devotions, and testifying their Agreement with each other? Are they not supposed to go in with the Priest in all the parts of the Administration, and to Petition, and give Thanks *with one mind, and with one mouth?* These Provisions were made to make the Service of God uniform, and to prevent all Divisions and Singularity. The very Terms of Communion imply Acquiescence in the common Worship. For what Communication is there in Diversity of Opinions, and Desires; and where their Prayers are planted like Cannon against each other? What Church would admit Him within her *Pale*, who would tax her Liturgy with Immoralities; enter

enter with open Opposition, and declare for a Counter-Devotion? I say a Counter-Devotion; and that in a very Material Concern too? No Church would receive Members upon such Conditions, particularly the Church of *England*, won't endure this Latitude; for She excommunicates all those in her *Canons*, who affirm, that She Authorizes, or believes any thing contrary to the Word of God. Now if consent in *Worship*, is designed in publick Assemblies, provided for by Liturgies, and supposed in the Terms of Admission to Church Communion, then I am afraid your Dissent in other Instances, how publick soever, will prove no better than Inconsistency of Practice; 'twill be what the Lawyers call *Protestatio contra Factum*, doing at one time, what you renounce at another. What I here urge, will be reinforced by the *Rubricks*, enjoyning all the Laity to say *Amen* to every Petition. Your *Dilemma* against this Argument proceeds upon a plain Fallacy. I answer it in a Word thus, Either the publick Assemblies are the Church of *England* or not: If they are not, then you ought not to Communicate with them upon your own Grounds: If they are the Church of *England*, then they have the same Authority upon her *Rubrick*, and the same right to command Conformity as before: And if so, why are not the Laity obliged as much now as ever, to say *Amen* to every Petition? The *Rubrick* still enjoyns it, and the publick Assemblies practice it; which way then can we joyn with them, without consenting to the Body of their Worship: I mean virtually consenting, and in the Construction of Reason and Conscience. You say, *you cannot but think it strange, that the* Perswasive *should parallel this Case, with uniting with* Socinians, Jews, *&c.* If you had not stretch'd the parallel farther, than the words of the *Perswasive* will carry; 'tis probable you had not been surprized. The *Perswasive* affirms no more than that the *Socinians*, &c. worshipped the true God, put up many Pious Petitions in their Congregations. And as for the publick Assemblies, you grant, the *service* is not altogether free from great Exception. So that by the concession of both Parties, there is something lawful and unlawful on each side of the parallel. Why then, according to your own Rule, may we not joyn with *Socinians*, &c. supplying their Defects by mentall Devotions; and pleading our publick Profession elsewhere, for the Renunciation

nunciation of their Errors? You urge there is a disparity in the Case, because the Malignity is not equal Undersavour; you Mistake the force of the Argument. The comparison does not run upon Degrees, but upon Nature and Quality. The *Perswader* did not make the publick Worship, equally to blame with that of the *Socinians*, &c. His Reasoning only supposes them both to blame, that was sufficient for his Purpose. Now you know we are not only forbidden the Commission of the greatest Sins, but of all in general. Besides, your Exceptions against the *Revolution-Service*, are far from trifling. And as for the *through incorporating, and solemn avowing of an Evil*: How can it be more effectually done, than in the Instance before us? For is it not inserted in the Liturgy, and establish'd with the highest Pretences of Sanction and Authority? Your Question whether the Holy Trinity, *&c. is expunged out of their Creed*, is wide of the Matter in hand. For the dispute is not concerning an Article of Faith, but a point of Practice and Morality: This, tho' not in the *Creed*, is by no means to be over-looked. However, since you mention *expunging*, you may please to take Notice, that something very Material is expunged, and another Thing as extraordinary put in the room of it. After all, if the parallel still shocks you, change the Comparison, and put in Roman *Catholicks* instead of *Socinians*, &c. 'Tis possible this Supposition may better assist you, to disentangle the Question. You proceed to ask, *what peculiar Doctrines are disown'd in the present Church:* You mean the publick Assemblies? I answer the Doctrine of Passive Obedience, is disowned; the whole *Revolution* stands upon the Ruins of this Principle. Now, this Doctrin you know, is the distinguishing glory of the Church of *England*. 'Twas not only preached up by the Men, but established by Authority and Constitution. The *Homilies* are plain and peremptory for the Doctrine, and press it in the most comprehensive and unlimited Sense imaginable. To answer, the *Homilies* remain unaltered, is not sufficient, as long as the *Oaths*, and *Prayers*, and practise of the *Revolution* are a contradiction to them. And, tho' some People don't want Assurance, yet I believe, you may go to their Churches long enough, before you hear some *Homilies* read to you. I grant you the *Articles*, are the same as formerly; but the *Liturgy* you confess is not.

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Now *Subſcription* to the warrantableneſs of this, is required, no leſs than of the other. How, therefore can *Aſſent* and *Conſent*, be given upon the old Foot? I am confident, you would not have another Aſſent to thoſe Prayers, to which your ſelf are diſſenting. How, *the Authority of the Church of* England, *is oppoſed in the Publick Aſſemblies, and betrayed to the ſecular Power*, either of the *Diſcourſes* above cited, will inform you. From what I have ſaid, I think, you may eaſily anſwer the remaining Part of your Apology. I ſhall therefore enlarge no farther. And now at parting, Sir, I can't help obſerving to you that there are ſome few ſtrokes of Cenſure, and roughneſſes of Language, which the *Loyal Layman* might have ſpared. However, I believe it was well meant, and am moſt heartily,

Your Humble Servant,

FINIS.

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